

**And remind (others), for the reminder most certainly benefits the Believers
Surah Zhaariyaat, verse 55**

A lecture of Hazrat Hajee Muhammed Farouq sahib (ra) on Dua

ALLAH TA'ALA STATES IN THE HOLY QURAN

Your Rabb says: Call to Me so that I may respond to your call. Surely those who are too proud to worship Me shall enter Hell, disgraced. (Sūrah al-Mu'min, 40: 60)

According to some commentators, the term “worship” in this verse refers to Dua

The merits of *du'ā*

Rasūlullāh ᷃allallāhu 'alayhi wa sallam said: "Du'ā is the core of all worship."

All praise is due to Allāh *ta'ālā*. It is solely through the inspiration, grace and kindness of Allāh *ta'ālā* and the blessings of my shaykh that I wish to say something about *du'ā* in today's assembly. By the inspiration of Allāh *ta'ālā*, the topic of today's discussion will be "The essence of *du'ā*".

The translation of the above-quoted verse is as follows:

Your Rabb says: Call to Me so that I may respond to your call. (He now addresses those who do not make *du'ā* to Him): Surely those who are too proud to worship Me (i.e. their pride prevents them from making *du'ā* to Me) shall enter Hell, disgraced.

A Hadīth states that *du'ā* is the core of all worship. Hadrat Maulānā Thānwī *rahimahullāh* says that the essence of *du'ā* is supplication and humbling one's self [before Allāh *ta'ālā*]. It is to present one's needs and one's dependence [on Allāh *ta'ālā*]. For example, a person says: "O Allāh! Give me this, give me that." Glory to Allāh *ta'ālā*. Hadrat Thānwī *rahimahullāh* gave a comprehensive explanation which encompasses all self-effacement (*fanā'iyyat*). A person who has the quality of supplication needs nothing else. It includes servitude and humbling one's self in its entirety.

Hadrat Thānwī *rahimahullāh* adds: "This verse and Hadīth clearly show that *du'ā* is an act of worship, no matter what type of *du'ā* it is – provided it is not for something impermissible – whether it is for worldly needs or *Dīnī* needs, whether it is for something insignificant or something important [it is an act of worship]."

My Hadrat Wālā [Hadrat Masiḥul Ummat *rahimahullāh*] said: "*Du'ā* is a worship in which there are no *wasāwīs* (whisperings)." He adds: "If anyone makes *du'ā* while fulfilling its etiquette and prerequisites, it is impossible for him to experience any whisperings."

A person can check and experience it for himself. He will not experience whisperings. Whisperings may come upon a person while performing salāh or reading the Qur'ān, but not when he is making *du'ā*. The self entry of whisperings is not harmful, but to bring such whisperings to the mind is harmful. Do not bring whisperings wittingly to yourself. The self entry of whisperings is a sign of *īmān*. Thieves rob a place where there are treasures of goods. Therefore, when a person experiences whisperings, he must not be overly concerned. Instead, he must continue in his worship. When a person turns to Allāh *ta'ālā* and begs of Him, it is impossible for whisperings to come to him.

Why do whisperings not come when making *du'ā*? Hadrat Thānwī rahimahullāh explains in *Hayāt al-Muslimīn*: "When a person makes *du'ā*, Allāh's *ta'ālā* attention and affectionate gaze is directed to him." And when Allāh *ta'ālā* looks at a person with affection, what else can he ask for? Hadrat Thānwī rahimahullāh adds: "Those who engage in lengthy *du'ā* are able to traverse *sulūk* very quickly."

A Hadīth states that one should adopt the appearance of a crying person when making *du'ā*. To cry is not within one's control, but to adopt the appearance of a crying person is within one's control. So we must adopt the appearance of poor people, of those who are in need. By doing this, Allāh's *ta'ālā* beneficence will shower on us. This is the first level of acceptance. A Hadīth states that even if you need a sandal strap, you must ask Allāh *ta'ālā* alone.

When acts of worship are fulfilled for worldly purposes, they no longer remain acts of worship. As for *du'ā*, whether you make it for worldly reasons or *Dīnī* reasons, it is an act of worship. For example, a person asks for lawful wealth. He says: "O Allāh! Give me ten million rupees which are from lawful avenues." This will be an act of worship. A person will be rewarded even for asking for worldly needs. Brother! Allāh *ta'ālā* wants to give, but you have to at least ask.

From the sixty three year life of Rasūlullāh *sallallāhu 'alayhi wa sallam*, one lesson which we learn is the lesson of asking Allāh *ta'ālā*. Study any aspect of his blessed life and you will find a *du'ā* for every occasion. From among his devotional practices of the day and night, we will find the majority to be *du'ās*. There is no greater giver than Allāh *ta'ālā*, and there was no greater beggar [to Allāh *ta'ālā*] than Rasūlullāh *sallallāhu 'alayhi wa sallam*.

A Hadīth states that Allāh *ta'ālā* gets angry with the person who does not beg of Him. Allāh *ta'ālā* wants to give but you do not want to take. Hadrat Thānwī rahimahullāh said: "You are making *du'ā* to the One who is the most powerful. What doubt can you then have about not receiving?"

'Ālamgīr¹ *rahimahullāh* went hunting one day. He travelled quite far and was overtaken by thirst (this shows that it must have been intensely hot). He came across a village. He went to a small cottage in which was a villager. He asked him for water. The villager brought crystal clear water in a bowl, and also placed a few straws of wheat in it. 'Ālamgīr asked him: "What are you doing?" He replied: "Hadrat! I have heard from my elders that it is harmful to immediately gulp down water when one is very thirsty. Since you are very thirsty, and it

¹ This refers to the famous Mogul King, Aurangzeb.

is also intensely hot, I placed these few straws so that you may pause and drink. In this way, no harm will come to you."

The doctors also state that if a person arrives from outside where there was a hot wind or bright sunlight, he must first take a few deep breaths to settle his breathing, wait for his perspiration to dry, and then drink water. If not, he could die. Similarly, one should not drink water after having relieved himself of stool. This could also cause his death. One must be cautious in this regard.

‘Ālamgīr *rahimahullāh* said to the villager: "If you ever have any need, you must come to me." The villager reached the palace one day. When he entered the king's special chamber, he saw ‘Ālamgīr *rahimahullāh* making *du'ā* with absolute servitude and humility, and he was crying out to Allāh *ta'ālā*. (The extent of raising the hands in *du'ā* has been described in the books. However, a person who is completely immersed in the love of Allāh *ta'ālā* is permitted to raise his hands as much as he wants. The higher, the better. The Sharī'ah values those who are immersed in Allāh's love. And it is really these people who beg of Allāh *ta'ālā* and beseech Him).

Anyway, the villager entered and saw ‘Ālamgīr *rahimahullāh* occupied in *du'ā*. He said to the king: "Tell me, who were you beseeching? Is there anyone greater than you?" ‘Ālamgīr *rahimahullāh* replied: "I was begging from Allāh *ta'ālā*, who is the greatest giver of all." The villager said: "Well, in that case my task has been accomplished. Why should I also not ask from Allāh *ta'ālā* – the very same Being from whom you were asking!?" The villager then departed without even mentioning the purpose of his coming to the palace. (May Allāh *ta'ālā* bestow us with His recognition).

The inspiration to make *du'ā* is a gift from Allāh

Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "The person who has been inspired to make *du'ā* has the doors of Allāh's inspiration opened to him." Another narration states that the doors of Paradise have been opened to him.

Hadrat Hājī Imdādullāh Sāhib *rahimahullāh* said: "If a person is inspired to make *du'ā*, it is an indication that Allāh *ta'ālā* wants to give him."

Rasūlullāh *sallallāhu 'alayhi wa sallam* said that *du'ā* is the only thing which can remove divine decree. It cannot be removed through planning and caution. *Du'ā* is also beneficial for the removal of a calamity which has already descended. Sometimes a calamity is descending, while a person's *du'ā* is ascending. The two confront each other and they continue combating each other until the day of Resurrection. This shows that we must continue making *du'ā* even before the descent of calamities. Through the blessing of the *du'ā*, the calamity either does not descend, or is deferred.

In fact, some *Ahādīth* state that even a person's lifespan increases through *du'ā*. His sustenance also increases. It is only through *du'ā* that Allāh *ta'ālā* shows His affection in every situation and condition.

On one occasion, it was revealed [exposed] to Hadrat Ghauth Pāk ['Abd al-Qādir Jilānī *rahimahullāh*] that a certain person will commit adultery seventy times. It was also cast in his mind that if a pious servant of Allāh *ta'ālā* makes *du'ā* for this person, the seventy times of adultery will be changed to seventy wet dreams. Hadrat Ghauth Pāk *rahimahullāh* thought to himself: "Why should I not make *du'ā* for him?" He then made *du'ā* for the man. The next morning, some people placed the man on a bed and brought him to Hadrat Ghauth Pāk *rahimahullāh* saying: "Hadrat! This man is dying. He had seventy wet dreams." Hadrat said: "Congratulations! Allāh *ta'ālā* has saved you from a very major sin. Be grateful to Him."

So you see! This is the effect and power of *du'ā*.

Rasūlullāh *sallallāhu 'alayhi wa sallam* said that there is nothing more valuable in Allāh's sight than *du'ā*. The person who would like Allāh *ta'ālā* to accept his *du'ās* at times of hardships should make *du'ā* to Him in abundance during times of prosperity and happiness. Rasūlullāh *sallallāhu 'alayhi wa sallam* also said that *du'ā* is the weapon of a believer, a pillar of *Dīn*, and a light of the skies.

One of the peculiar qualities of *du'ā* is that weak planning becomes strong. The person who engages in *du'ā* develops a special bond with Allāh *ta'ālā*. When a person is engrossed in *du'ā*, he must ponder and reflect, and he will perceive a special bond with Allāh *ta'ālā*. A special bond with Him cannot be established without this; it will be a mere imagination.

One of the benefits of *du'ā* is that the person will be considered excused in the court of Allāh *ta'ālā* because when he is questioned: "Why did you not follow the truth?" He will reply: "I made many efforts in my quest for the truth. Allāh *ta'ālā* was always One. I beseeched him as well to make the truth clear to me."

Through His mercy and affection, Allāh *ta'ālā* sometimes looks at the submission, beseeching and crying of His righteous servants. Consequently, He causes the effects to take place with incomplete means or without any means solely through His power.

The acceptance of *du'ā*

The Ahādīth mention many virtues of *du'ā*. Even rationally, this is the greatest thing. It is a planning which surpasses all plans and means. In fact, it is on a level higher than planning. It is closer to divine destiny (*taqdir*) because it entails beseeching the One in whose control is *taqdir*. A person may resort to all means and plans, but he does not make *du'ā*. He knows a few *du'ās* which he will merely blurt out after his *salāh*, and then pass his hands over his face. There is neither humility nor devotion in it. This is his practical shortcoming. Then there is the rational error. When his *du'ā* is not accepted, Satan deludes him and says: "*Du'ā* is the worst of all plans. Look, so much time has passed. It seems your *du'ā* has not been accepted."

However, Rasūlullāh *sallallāhu 'alayhi wa sallam* said that there is no Muslim who makes *du'ā* persistently and then does not receive. He will either receive immediately, or what he asked for will be stored for him for the future. This shows that *du'ā* is definitely accepted, but there are different forms of its acceptance. Sometimes, a person receives exactly what he asked for.

Sometimes he receives something better than what he asked for. There are times when he receives nothing in this world, but its reward is stored for him and given to him in the Hereafter. On seeing the rewards which have been stored for him in the Hereafter, he will express the hope that all his *du'ās* should have been stored for him, and he should not have received anything in the world.

We should therefore be fully convinced that our *du'ās* are certainly accepted. Allāh *ta'ālā* knows the wisdom and underlying reason of everything better than us. He alone knows whether the request which you are making is appropriate for you or not. If it is appropriate, when and in what condition. For example, a person asks a doctor to treat him with a laxative. The first step will be for the doctor to accept treating him in the first place, even though he may not give him a laxative. Then whether he gives him a laxative or not depends on whether the doctor considers it suitable for him.

Allāh *ta'ālā* says:

I accept the supplication of the supplicant when he supplicates to Me.²

In other words, We accept the request of every person who makes a request, and We attend to it. No inattention is shown to his request.

So if the request has been accepted, and its fulfilment is not going to be to our detriment, it will certainly be fulfilled. If not, we will receive something else in its place. And this is the real accomplishment. Thus, acceptance means the acceptance of our request, and giving attention to it. This sort of acceptance is absolute and certain. There is never any delay in it. As for the next level, i.e. whether we will get what we requested for, there is no promise for its fulfilment (although it is possible).

The etiquette of *du'ā*

Different authentic *Aḥādīth* provide us with details on the etiquette of *du'ā*, as listed below. Bearing these etiquette in mind is the key to success in our *du'ās*. If they are considered, the norm of Allāh *ta'ālā* is to accept the *du'ās*. If a person is unable to carry out all or some of the etiquette, he must not give up *du'ā* totally. Rather, *du'ā* is absolutely beneficial in every situation and condition. And there is hope of its acceptance by Allāh *ta'ālā* in every condition.

1. To perform *wudū'*.
2. To face towards the *qiblah*.
3. To sit upright with both legs flat on the ground [and not cross-legged].
4. To extend both hands in *du'ā*.
5. To make *du'ā* with sincerity, etiquette, and humility.
6. To sing the praises of Allāh *ta'ālā* and read *durūd* (salutations to Rasūlullāh *sallallāhu 'alayhi wa sallam*) at the beginning and end of the *du'ā*.
7. To abstain from unlawful wealth.
8. To make mention of your helplessness and servitude.

² Sūrah al-Baqarah, 2: 186.

9. To mention the Prophets '*alayhis salām* and other pious personalities as means [for attracting Allāh's mercy]. For example, you must say: "Accept my *du'ās* by virtue of these personalities."
10. To use the wordings which Rasūlullāh *sallallāhu 'alayhi wa sallam* used in his *du'ās*.
11. To make *du'ā* with earnestness, yearning and determination. For example, you must not say: "O Allāh! Accept my *du'ās* if You will." Instead, you must have full hope in the acceptance of the *du'ā*.
12. Do not make *du'ā* for something which is unlawful, sinful or impossible.
13. Ask Allāh *ta'ālā* alone for the fulfilment of all your needs, and do not rely on the creation.
14. Say *āmīn* at the end of *du'ā* and pass your hands over your face.
15. Do not be hasty for the acceptance of your *du'ā*. Do not say: "I had made *du'ā* but it has not been accepted as yet."

Moderation is the method of Rasūlullāh *sallallāhu 'alayhi wa sallam*

Together with *du'ā* and reliance (*tawakkul*) in Allāh *ta'ālā*, Rasūlullāh *sallallāhu 'alayhi wa sallam* resorted to the means. He neither abandoned the means when making *du'ā*, nor did he become so immersed in the means that he paid no consideration whatsoever to the controller of the means [Allāh *ta'ālā*].

A person must meditate over Allāh's *ta'ālā* attributes of *Samī'* and *Baśir* – He is all-hearing and all-seeing. He is closer to a person than his jugular vein. It is most beneficial to meditate in this way.

Hadrat Thānwī rahimahullāh said: "One is when a person makes *du'ā* to Allāh *ta'ālā* and asks Him for an orchard. Another is to ask Him for every single thing in the orchard by taking each one by name. One should ask in detail and take the name of each thing when asking."

Man must express gratitude over every single part of his body. He must ask for each need several times. A Hadīth states that Rasūlullāh *sallallāhu 'alayhi wa sallam* used to make *du'ā* three times. You must ask for even the most insignificant things from Allāh *ta'ālā*. Do not think that He will be displeased if you ask Him for trivial things because every big thing is small in His sight. The Throne ('Arsh) and a lump of salt are the same to Him. To give a sandal strap and an entire kingdom are the same to Him. If the entire creation from beginning to end were to assemble before Him and each one were to ask Him whatever he or she desired, and He gave all of them whatever they desired, it will not decrease His treasures in any way just as when a needle is dipped in a large ocean.

Hadrat Sulaymān 'alayhis salām wanted to invite Allāh's creation to a feast. Humans and jinn were preparing and cooking the food for six months. The entire land was converted into a fridge [filled with food]. He then said to Allāh *ta'ālā*: "O Allāh! You may now send Your creation." Allāh *ta'ālā* asked: "Which creation should I send first?" Sulaymān 'alayhis salām said: "Send the creations of the oceans first." A single fish came, ate everything that had been prepared, and said: 'O Sulaymān! This is not even my breakfast. My Rabb feeds me ten times this amount in a single day.'"

If you find no concentration and attachment in your *du'ā*, then think over how determined you are in worldly matters even if you have to suffer losses. As for *du'ā*, there is no question of any losses. Why, then, should you be lazy in this regard!?

Acquisition

Ponder over your incapacity and Allāh's bestowals and favours. No matter how many years of your life have passed, you were never deprived of sustenance. Allāh *ta'ālā* did not expose your faults; He always concealed them. So what, will He not give you? How can you have such bad thoughts about such a Grand Master? You ought to repent. Allāh *ta'ālā* even fed you what was *halāl* (lawful) when you were in the womb of your mother. A Hadīth states that Allāh *ta'ālā* gives *halāl* to everyone; it is humans who commit *harām*. Look! Allāh *ta'ālā* did not allow you to open your mouth when you were in your mother's womb because it is a pure place, and because you will engage in Allāh's *ta'ālā* remembrance with your mouth.

Shaykh Sa'dī *rahimahullāh* said: "Even if I were to wash my mouth a thousand times with rose water, I would not be worthy of making *du'ā* to Allāh *ta'ālā*." Maulānā Rūmī *rahimahullāh* goes one step further and says: "It is only through *du'ā* that the mouth is purified."

Durūd Sharīf (peace and salutations to Rasūlullāh *sallallāhu 'alayhi wa sallam*) is also a *du'ā*. So is *istighfār* (seeking forgiveness). To whom are you making this *du'ā* and for whom? You are making it to Allāh *ta'ālā* in favour of His most beloved *sallallāhu 'alayhi wa sallam*. Allāh *ta'ālā* loves *durūd* so much that He never rejects it. When *durūd* is read at the beginning and end of *du'ā*, all the *du'ās* are accepted. By sending *durūd* just once, ten mercies descend on the person. These mercies are the means of wiping off his evils. In other words, *durūd* is also a form of *istighfār*.

May Allāh *ta'ālā* inspire us to make *du'ā* while bearing in mind its etiquette. May He bestow us with all the internal and external benefits of *du'ā*. *Āmīn*.

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Questions of a general nature are published on our website:

www.askmufti.co.za

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Also visit the website to pose any questions. One might also find answers already given to common questions

"The Cure for ignorance is nothing but asking"

(Hadeeth)